

P. 3 C. K
SUMMARY VIEW
ADVERTISEMENT
OF THE

DOCTRINES
OF
REFORMED
METHODISM.

Occasioned by the late

Persecution of the METHODISTS

AT NORWICH.

WHEREIN

The Particulars thereof from Time to Time are
recited; some Observations made thereon; to-
gether with an ANSWER to a LETTER in the
publick Papers from a Dissenter.

P. C. }

*These were more noble than those of Thessalonica, in that they re-
ceived the Word with all Readiness of Mind, and searched the
Scriptures daily, whether these Things were so. (Acts xvii. 11.)*

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M.DCC.LII.



ADVERTISEMENT

TO THE

READER.



THE following was not design'd for publick View; but was written two Years ago, at the Instance of a Friend, and intended only as a private Letter, in Answer to some Objections, that were at that Time urged against the Doctrines of the People called METHODISTS: But on Account of the Persecution that has lately raged at *Norwich*, and in particular because of the *false Representation* of what they preach being publish'd to the World, it was thought proper to make it publick, that the Persecutors of their Brethren might hereby see what it is they oppose, and that it might be made manifest that the Persecuted suffer only for *Conscience Sake*, and for maintaining the same Faith that *Christ* and his Apostles once delivered unto the Saints, what the Christians of all Ages ever received, and which are the Doctrines of our own Reformation, and contained in the Articles, Homilies, and Liturgy of the Church of England.

A Sum-

A Summary View of Methodism.

S I R,

1. **I** F what you advanced the last Time we were together, concerning the Principles of the *Methodists*, proceeded from any Desire of coming to the real Truth; I have drawn up

a concise and summary View of them, that you may see they are not so intricate or confused as some fondly deem, nor themselves at all intangled in them: But that what they believe is plain, easy to be apprehended, and perfectly agreeing to primitive Christianity, and the Oracles of God's Word.

2. In general, they believe whatever the sacred Scriptures contain, and nothing else. Other Foundation they will not build upon, nor receive any Thing save *the Truth as it is in Jesus*. (Eph. iv. 21.) They embrace what the *Church of England* maintains, because they esteem it agreeable to God's Word. But seeing it will be needful to be more particular, lest various Uncertainties arise, I shall set in Order the Main of what they publickly preach to be their avowed Tenets.

3. *AND first*, they maintain, that *we are shapen in Iniquity, and that in Sin our Mother conceived us*: (Ps. li. 5.) That *our inward Parts are very Wickedness*: (Ps. v. 9.) That "Man is very far gone from Original Righteousness, and is of his own Nature inclined to Evil, &c. And, therefore in every Person born into the World, it [that evil Nature] deserveth God's Wrath and Dam-

"nation": (Article IXth) That his "Condition" is such that he cannot turn and prepare himself "to Faith and Calling upon GOD:" (Article Xth). That as we are utterly helpless, and so cannot raise up ourselves, and are wholly fallen from GOD, and so are become altogether *impure*; therefore if ever we are saved, it must be by GOD Himself *working in us both to will and to do*; (Phil. ii.) otherwise we could have no Power to do any Thing; that every good Thing, that Man can attain to, is from the Free-gift of GOD to him; and that "we are accounted Righteous before GOD only for the *Merit of Christ* by Faith, "and not for our own Works or Deservings:" (Articles XIth). All which agrees with the plain Letter of Scripture,—*By Grace are ye saved, thro' Faith; and that, not of yourselves; it is the Gift of GOD: Not of Works, lest any Man should boast.* (Eph. ii. 8, 9.)

4. SECONDLY, Moreover they maintain, that all Works "before the Grace of *Christ*, and the "Inspiration of his Spirit," are not done as GOD "hath willed, [but] have the Nature of Sin:" (Article XIIIth) That is, that Good Works (such as the Scripture speaks of as being good and pure in the Sight of GOD) cannot proceed from us before we are accepted of GOD. (Our *Persons* must first be accepted of the FATHER thro' the Son of his Love, before Respect can be had to our *Sacrifice*). That 'till then, all we can do is only to bring forth *Fruit meet for Repentance*;—and that though GOD doth not despise a broken and contrite Heart, yet 'till we are justified, and made pure thro' the Blood of *Christ*, we are unclean; and therefore whatever proceeds from us is so too: (*Sanctification* being the *Fruit* and *Effect* of our *Justification* and being reconciled to GOD): For a *corrupt Tree* cannot bring forth good Fruit. (Matt. vii. 18.) Unless the

the Fountain be cleansed and made pure, neither can that which proceeds from it be so.

5. **THIRDLY**, That this Grace of GOD is by *Faith in Christ Jesus*. *Being justified by Faith, we have Peace with GOD.* (Rom. v. 1.) But by *Faith* they mean a *living and powerful Principle* wrought in the Soul by the Spirit of GOD: Which *Faith* is nothing less than the *Substance* (or present Enjoyment) of *Things hoped for, the Evidence* (or sure Proof) of *Things not seen*; (Heb. xi. 1.)^b That any other Faith than this, is a meer *speculative Faith*, a *dead and unprofitable Faith* that any wicked Man, or lost Spirit may have too: But the true *Christian Faith* (as our Homilies say) is a sure Confidence that a Man hath, that *his Sins are forgiven, and he reconciled to the Favour of GOD.*

6. **FOURTHLY**, He that hath this *justifying Faith*; as the same Scripture saith, *hath Peace with*

^a See the 11th Article, before quoted.

^b FAITH is no where described as any Thing less than a Supernatural Gift of GOD, who by his own SPIRIT has enabled the Soul of Man to believe; what otherwise Flesh and Blood would not have known, and what without his special Grace the carnal Reason and Will of Man would despise and reject. *Faith* then, from what the Apostle here speaks, is that in *Substance*, which our *Hope* of would be only a vain *Expectation* or *Fancy* to expect without it. It is the very *Evidence* or *Demonstration* (admitting of no Doubt) of those *invisible Things*, we do not as yet see. *Faith* opens the internal Faculties of the Soul, whereby it is enabled to behold those Things which are hid from the outward Senses. It is the very *Substance, Beginning, and Earnest* of what *Hope* is in future Expectation of. We hope for eternal Life. Now *he that believeth hath eternal Life.* (John iii. 36.) And again, *He that believeth hath the Witness* in himself; (1 John v. 10.) Even such a *Witness*, as is a *sure Proof* and *feeling Sense*, that GOD dwelleth in him and he in GOD. So then Faith is in every Respect, to the Soul, what the *Senses* of Seeing, Hearing, Feeling, &c. are to the Body. It is the great *Sensorium*, or Instrument on which GOD's Spirit works; from whence the whole Work of Justification and Sanctification is communicated to us, by which we have Fellowship with the HOLY GHOST, and have the Revelation of GOD, in CHRIST JESUS, made known to us, till we are made fit to behold Him Face to Face.

GOD, and rejoices in Hope of the Glory of GOD. For, having eternal Life begun, he is passed from Death unto Life, and rejoices with Joy unspeakable and full of Glory. (1 Pet. i. 8.) Moreover, that this Grace of GOD no Man can have, and not know that he hath it; for the Spirit of GOD beareth Witness with our Spirits. (Rom. viii. 16.)

7. FIFTHLY, That all have sinned and come short of the Glory of GOD, and therefore that all must be justified freely, thro' the Redemption that is in Jesus Christ. (Rom. iii.) That all Men have a like Need of this, and that without it no one can be saved. For as one mortal Wound kills the same as many; so does one Sin kill the Soul as sure as many. The Soul that sinneth it shall die; (Ezek. xviii. 4.) And, cursed is every one that continueth not in all Things that are written in the Book of the Law to do them; (Gal. iii. 10.) That the only Difference between one and the other, and what makes one meet for Glory, whilst another remains unfit to die, is that the one is washed from his Sins in the Blood of Christ, and the other is not: One has received the Atonement, and the other has not: That 'till a Man has received this Atonement, all his Tears, Repentance, Sincerity, &c. cannot redeem or deliver his Soul. A Man condemned to Death for Treason against the King, or for any other Crime, his Repentance, tho' in Rivers of Tears, cannot save his Life, (it must be the King's Pardon only that can do it): So Nothing but the free Mercy and Pardon of GOD can save us. For tho' our Repentance prepares us for the Reception of Pardon, it does not procure it: Pardon is given us freely, of the mere Mercy and Goodness of GOD: And 'till this is done; 'till the Promises are apprehended and applied to our Souls, we are just where we were at first, and if we die we perish in our Sins.

8. SIXTHLY, But whilst they contend for Justification by Faith only, they insist upon outward,

as well as *inward Religion*, as the *Fruit* of their Acceptance, and *Evidence* of the Life of that Faith that is in them; and do for ever maintain, that *Faith without Works is dead being alone*; (James ii.) That as soon as GOD by his Spirit awakens us from the Death of Sin and calls us to Repentance, *the Wicked is to forsake his Way, and the Unrighteous Man his Thoughts*, (Isa. lv.) and that with a broken and a contrite Spirit we are diligently to walk in all the Ordinances of GOD, waiting upon the LORD in the Use of all the Means of Grace, publick and private, and to be doing all the Good to all Men that we can, 'till our GOD be entreated to *absolve us that truly repent and unfeignedly believe his holy Gospel and by blotting out our Transgressions as a thick Cloud, is pleased to grant unto us Pardon and Peace*^c; and that when He is merciful to our *Unrighteousness, and remembers our Sins and Iniquities no more*; (Heb. viii.) when He *purifieth our Hearts by Faith*, (Acts xv.) *shedding his Love abroad in our Hearts by the Holy Ghost which is given unto us*, (Rom. v.) and favoureth us with that *Peace that passeth all Understanding*; (Phil. iv.) that then we are to *walk worthy of the LORD, being fruitful in every good Work*; (Col. i.) that as we have received Christ Jesus the LORD, [by his being revealed in us, and by our being united to Him by such a Living Union as the *Branches* have in a *Vine*, or as the *Members* have in their own *Body*] so we are to *walk in Him*; (Col. ii.) that *we are his Workmanship created in Christ Jesus unto good Works*, (Eph. ii.) *holding the Mystery of Faith in a pure Conscience*. (1 Tim. iii.) Moreover, that *Justification* is an *instantaneous Work* of Grace, and that it cannot be otherwise; seeing that a Man must be *forgiven, or not be forgiven*: But that *Sanctification* is a *gradual Work* in which we are

^c Collect for the 21st Sunday after Trinity.

to increase daily by walking in that Grace we received when we were justified; and that if we do not thus grow in Grace and in the Knowledge of our Lord and Saviour Jesus Christ, (2 Pet. iii.) and add to our Faith the Holiness of the Gospel, we draw back unto Perdition, and shall be rejected of Christ at the last Day.

9. SEVENTHLY, They maintain, that Religion is not any Thing outward; but that it lies in the Heart, and consists in the Life of God in the Soul, and in being made Partakers of the Divine Nature; (2 Pet. i.) that outward Religion (such as going to Church, and the like) is only the Fruit of that true Religion, which St. Paul calls the Kingdom of GOD^d [in the Soul] and which consists in Righteousness and Peace and Joy in the Holy Ghost; (Rom. xiv.) That Religion is Holiness and Happiness; that Christ is given to be a Well of living Water in us, springing up into everlasting Life; and that whosoever drinks of this Water shall never thirst. (Joh. iv.)

10. EIGHTHLY, By Inspiration (a Thing which you objected to as being contrary to Scripture) they mean the Application of the Promises, or the Partaking of what Christ has purchased for us. He that denies this Inspiration, denies his Church, that prays for it to cleanse the Thoughts of our Hearts;^e and more than that, he denies the Bible from End to End. The Promise is unto you, and to your Children, (says St. Peter) and to all that are afar off. (Acts ii. 28.) And again, Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? (1 Cor. iii. 16.) For a Man, therefore, to deny Inspiration, is to say, God is departed from his People, and to denounce Damna-

^d That is, the Kingdom of Grace in the Heart, or what Christ calls the Kingdom of Heaven, Luke xvii. 21.

^e Collect before Communion.—That for St. Stephen's Day prays to be filled with the HOLY GHOST.

tion on himself and others: If there be no *Inspiration*, there can be no *Salvation*: Without it we are all undone; for what else can fit us for GOD, and make clean our Hearts within us?

11. NINTHLY, They maintain also, That they that have tasted the heavenly Gift, and are made Partakers of the Holy Ghost, and the Powers of the World to come; (Heb. vi.) that in them the old Man is crucified, that the Body of Sin might be destroyed; and (unless we make Shipwreck of the Faith) being made free from Sin [which before did reign and had Dominion over us] we become Servants to GOD, and have our Fruit unto Holiness, and the End everlasting Life. (Rom. vi.)

12. TENTHLY, By *Perfection* (another Thing you object against) they mean the being cleansed from all Filthiness of Flesh and Spirit, perfecting Holiness in the Fear of GOD. (2 Cor. vii.) To have the Thoughts of our Hearts cleansed by the Inspiration of His HOLY SPIRIT, that we may perfectly love Him, and worthily magnify his holy Name. So that the Sum of all true Religion (and only what they preach) is, that Christian Faith is the *Foundation* and *Life* of every Thing that is perfect and good in us; that it is wrought in the Soul by the almighty Power of GOD's Spirit; and from this blessed Gift, this Divine Principle of heavenly Light and Power breathed into us, doth spring forth Love to GOD and to all Mankind; inward Purity and Holiness, from whence flows outward Obedience to all that GOD commands—doing of his Will on Earth, as it is done in Heaven.

13. ELEVENTHLY, They maintain (and would feign that all Men should deeply consider) that Man that is born of a Woman hath but a short Time; that the World passeth away and is gone; that in the midst of Life we are in Death thro' Sin and Sorrow; that the World affords no real Enjoyment; that

that *Laughter is Madness*; that *all below is Vanity and Vexation of Spirit*; (Eccles. ii.) that our *Happiness* consists in being at Peace with GOD, and feeling that we are in his Favour; and that the *End of Life* is to prepare for Death: — Yet, that whilst we are in the World, we are to be faithful in the Things that are committed to our Charge, (*not slothful in Business*, tho' we are *servent in Spirit*, (Rom. xii.) and that we are to do all Things as unto the LORD, and not unto Men; (Col. iii.) still remembering that an *Abundance* of this World's Goods profits not, and that *having Food and Raiment* we are to be content. (1 Tim. vi.)

14. AND why is it then, that these Things meet with such Opposition? Because the Time is come, that Men will not bear sound Doctrine, (2 Tim. iv. 3.) but are *Lovers of their own selves*—*Despisers of that which is good, and Lovers of Pleasure, more than Lovers of GOD*; *having the Form of Godliness, but denying the Power thereof*. (2 Tim. iii.) Because these Things are *spiritual*, and their Hearts are *carnal*. Their Thoughts, Desires and Expectations are upon the perishable Things of this World: They follow that which is evil, and cannot bear the Light. *Every one* (saith Christ) *that doth Evil, hateth the Light; neither cometh to the Light, lest his Deeds should be reproved*. (John iii.) *The carnal Mind is, and ever will be, at Enmity against GOD*, (Rom. viii. 7.) and will of Course hate whatever is from Above. *All that will live godly in Christ Jesus shall suffer Persecution*. (2 Tim. iii. 12.) For they bring in that Truth and Righteousness, that condemns the Generation of the Wicked, rebukes their Lives, and destroys their vain Hopes of *Living in Sin*, and yet *Dying in Peace*.

15. So then the Children of the Evil-one are angry, because they *testify of the World that the Works thereof are Evil*; (John vii.) and that if

any Man love the World, the Love of the FATHER is not in him. (1 JOHN ii. 15.) Therefore they say of such an one, he is grievous unto us even to behold: For his Life is not like other Mens, his Ways are of another Fashion. He abstaineth from our Ways as from Filthiness; and maketh his Boast that GOD is his Father. (WIS. ii.) And with these also are stirred up the Devout and Honourable. (ACTS xiii. 50.) These join Hand with the Wicked; they walk in the Counsel of the Ungodly, they stand in the Way of Sinners, and sit in the Seat of the Scorners, that deride the Way of GOD. These devout and godly People, notwithstanding all their Religion, yet strengthen the Bands of the Wicked, help 'em to shed innocent Blood, and destroy all that are more godly than they can allow of. They wish good Luck in the Name of the LORD to every one that will root them out that they be no more a People. (PS. lxxviii.) They themselves have been had in Reputation for Religion and Piety; therefore they have the greater Spite and Malice against it in others, whose Deadness now to the Things of the World, whose Zeal, Self-Denial, and Love to GOD, tends to diminish their Honour, and to reproach their Lukewarmness, Formality, and dead Shew of Religion, without the Life of GOD in them. They are, it may be, as forward as any others to advance the Form of Godliness; but bitter Enemies to the Power and experimental Knowledge of it in the Heart. They go to Church, love to hear good Sermons, and are always fond of Religion, when it don't trouble them about the Old Man, and call for Crucifying the Body of Sin. They don't care how many good Things they hear, nor how strict the Minister preaches Moral Duties; so that he don't carry Religion so far as to bring in the Image of the Heavenly Adam, and our being made alive unto GOD. Their own Religion does without all this. Their foolish Hearts are darken-

ed: They are very *easy* as they are; for they have been told by them, that without doubt know, and would not say it, if it was not so, that it is all *Enthusiasm* to want to be better; that there is no HOLY SPIRIT of GOD to be given to us in *these* Days, and that they ought to destroy them that talk about *Watching, Praying, and 'Agonizing to enter in at the strait Gate,* (Luke xiii. 24.) and giving all *Diligence to make their Calling and Election sure.* (2 Pet. i. 10.) For if such good People as *they* are don't go to Heaven, Who will? *They* of all People have no need to doubt of Salvation. Why, you came of a good *Family*, your *Ancestors* were religious People these hundred Years past, and their Children have been always reckoned so ever since, and never wronged any Man! Oh! 'tis quite Madness for them to change their Religion! People will say they have forsaken the *Church*. And besides, as they are now, they may take Pleasure as well as others: They may be Disciples of *Christ*, and yet have worldly Views, great Riches, inward Pride, Self-will, the Praise of Men, and whatever they will; and therefore, who would change this for a Religion that requires *Poverty of Spirit,* (Matt. v. 2.) *Lowliness of Heart,* (xi. 29.) and *Taking up the Cross daily?* (Luke ix.) They go to Church and Sacrament already, and would hurt no body, but such as "pray so much, and sing so many Hymns." Every Body will own that *they* are good Christians; and they would have every Body else be so too, and wonder they are not so, as it is *easy* to be good enough for eternal Life. For their *own* Parts, they love the Paths of Righteousness dearly, and love all GOD's Ministers, unless it be such as cry, "*Awake thou that sleepest, and arise from the Dead. Examine yourselves whether*

ye

* Or striving as in an Agony, the Word is, because many shall seek to enter in, and shall not be able.

ye be in the Faith; prove your own selves." Let a Man but thus speak, and plainly tell them, that all Religion without *Christ* is worth Nothing, and at once they'll cry "Away with such a Fellow from the Earth." Neither *Argument* nor *Scripture* will do with them. They are determin'd to shut their Eyes and stop their Ears, lest they should understand and be converted. They resist the HOLY GHOST, stifle the Convictions of Conscience, and evade the Force of the plainest Words in the Bible; 'till they grow harden'd in their Unbelief, and vehemently cry out against the Work of *Christ* and his Spirit, and call it the Work of the Devil, to convert so many Thousands from a wicked Course of Life to the true Worship of GOD. *Behold then ye Despisers!* For GOD hath worked a *Work* in your Days, a *Work* which you can't deny, nor can't believe, though it is declared to you, and though Light and Conviction, that it is the Truth of GOD, breaks in, overwhelms and confounds you.

15. THUS, Sir, I have given you a brief Account of the Tenets held by the People call'd METHODISTS, and the Doctrines they constantly and earnestly (upon the Authority of the Word of GOD) maintain, and for which they are killed all the Day long; they are accounted as Sheep for the Slaughter; (Rom. viii. 36.) are made a Spectacle to the World, and to Angels, and to Men: Are made as the Filth of the World, and are the Off-scouring of all Things unto this Day; (1 Cor. iv.) Howbeit, being reviled, they bless; being persecuted, they suffer it; being defamed, they intreat, meekly beseeching GOD, not to lay these Things to their Charge.

Yours, &c.

JANUARY,
1749-50.

C. P.

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This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor discoloration and small dark spots, possibly due to age or handling. There is no text or other markings on the page.

1943

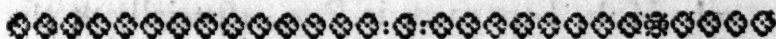


EXTRACTS

O F

PRIVATE LETTERS,

From one in NORWICH to his Friend
in LONDON.



DECEMBER 29, 1751.

“ I SUPPOSE you cannot but have heard from
“ the publick Papers of the great Reformation
“ that has been wrought among the Inhabi-
“ tants of this City since the Methodists have
“ preached here. Before this, I need only say,
“ that we were a People notorious for all Kinds
“ of Vice and Immorality, Prophaneness and Ir-
“ religion; whereas within a few Weeks after
“ they came hither, the Face of Things not only
“ seemed, but *was* entirely changed; and a Spirit
“ of Seriousness was visible throughout the whole
“ City, even in those that were before the most
“ abandoned: So that as some of our Magistrates
“ said, *Whereas before they could bear nothing in the*
“ *Streets but prophane Cursing and Swearing, they*
“ *now seldom heard an Oath.*

“ THIS continued for some Months, and in all
“ Likelihood had continued so still, had not cer-
“ tain of the Chief of the *Jacobite* Party, (com-

“ monly called here the *Hell-Fire-Club*) in Con-
 “ junction with Papists and Protestants, opposed
 “ this growing Reformation.

“ THIS they did by stirring up and getting to-
 “ gether a vast Number of People, who from
 “ Time to Time arose in a tumultuous Manner,
 “ and disturb’d those who were religiously assem-
 “ bled together, by Shouting, blowing Horns,
 “ throwing Fire-works, Dirt, and Stones among
 “ them, behaving themselves, from Time to Time
 “ with the utmost Outrage and Violence; beating
 “ the People, and pushing them down, insomuch
 “ that some had their Limbs broken,^s and others
 “ were burnt with Fire, or otherwise wounded.

“ THE Ringleaders and Supporters of this un-
 “ ruly Mob, kept them in Pay, especially at the
 “ Time of these Outrages; they ordered many
 “ Barrels of strong Beer, and large Quantities of
 “ Spirituous Liquors to be carried out to the Ri-
 “ otters, so that what Fury and Brutality was
 “ wanting by Nature to fit them for the Work
 “ they were going about, might by this Means,
 “ be more *amply* supplied.

“ IN one of their riotous Assemblies they pro-
 “ ceeded so far as to insult *John Spurrel*, Esq; one
 “ of his Majesty’s Justices of the Peace, for en-
 “ deavouring, according to his Office, to suppress
 “ the rude and lawless Multitude.

“ THEY have from Time to Time sought the
 “ Lives of the Preachers, and have contrived di-
 “ vers Schemes for that Purpose: One of which
 “ was this; A Person under the Mask of Friend-
 “ ship invited them to an House, where they were
 “ to have been seized by some that laid in Wait
 “ for them, and from thence to have been con-
 “ veyed to a Mud-pit, ten or twelve Foot deep,
 “ and

^s It was said that both Legs and Arms were broken.

“ and there to have been suffocated: But one of
 “ their Companions, whose Heart smote him at
 “ the Thoughts of so horrid a Deed, discovered
 “ the whole Affair, so that their Design was pro-
 “ videntially baffled; as were several others equal-
 “ ly as cruel and inhumane.

By the Advice of a *second* Letter we have the following Account. “ The Mob still continue to
 “ be very violent, and are spirited on by a large
 “ Subscription that is made for them. A few Days
 “ ago, they went through most Parts of the City
 “ with a Mock-Burial of one of the Preachers,
 “ who is dangerously ill of the Small-Pox, and as-
 “ sembled together under the Window of the House
 “ where he was, making a most horrible Noise.
 “ Upon the Coffin there was written in large
 “ Characters, ANTICHRIST, ENTHUSIASM, IM-
 “ POSTURE, BLASPHEMY, and SCHISMATIC. The
 “ Label upon the Escutcheons imported, That the
 “ *Deceased* was gone to *Hell*. They paraded twice
 “ thro’ the *Bell-Yard*, where the Club (called the
 “ *Hell-Fire Club*) is kept. Then they walked
 “ three Times round a Fire in the *Castle-Ditch*,
 “ which was prepared for that Purpose, and one
 “ that officiated with a Book as a Minister, com-
 “ mitted the Coffin to the *Flames*, and his *Soul* to
 “ *Hell*.

“ THEY also came to the House of one Mrs.
 “ *Overton*, beat her and her Daughter, stopt up
 “ their Eyes with Clay, and threw a large Quan-
 “ tity of filthy Water into the House. On *Tues-*
 “ *day January 21*, they assembled together with
 “ Drums, Horns, Clappers, &c. beat and wound-
 “ ed several, knocked down and stamped upon
 “ others, so that much Blood was shed. One Mr.
 “ *Standen* in particular was left Speechless, and

“ with him, many of the poor People were put
 “ under the Surgeons Care.”

By a Letter of a later Date, we have a fresh Account, which we shall here subjoin. “ *Sunday, Feb. 16.* The Mob broke open the House of one Mr. *Lawson*, broke the Windows, and rioted about the Streets all the Day. They also disturb’d the *Baptist* Congregation, and abused the People very much. The *Mayor* and *Sword-Bearer* came, and the *Proclamation* was read; nevertheless they behaved very rudely before them: For as no Bills were found against them at the Sessions, they were grown more bold and desperate than ever. The City is filled with a panick Fear, especially the *Low Party*. The Mob are supposed to be some Thousands, and are made up of *Papists* and *Protestants*. If any are put into Prison by one Magistrate, they are let out by another, and riot worse than ever.

“ THE Guards that have been sent down to preserve the Peace of the City, are obliged to be call’d up, some Times at eleven o’Clock at Night, to quell the Violence of the Mob, who are perpetually seeking the Life of the Preacher that is there, and spare no Man that they chuse to molest, being secretly aided and incourag’d by certain Persons. A few Days since they took a Lamb, stuck it upon a Pole and carried it thro’ the Streets; blasphemously crying, *Behold the Lamb of GOD that taketh away the Sin of the World!* They likewise crowned a Man with Thorns, and scourg’d him, calling him *Jesus*. Also, they carried about a Picture which they call’d *The Holy Ghost*, and curs’d it.” This we may reasonably suppose is as daring and horrid a Piece of Blasphemy as has ever been known in any Heathen Country whatsoever, since the Com-
 ing

ing of *Christ*, and what would scarce have been in any Nation but our own. LORD, *forgive Thou their Sin, and forgive them thro' whom the Offence came!*

THERE is no Doubt but those Persons that encourage them, would rather that they should destroy the *Methodists only*, and let the *Baptists* and other People alone. But is *this* to be expected? Can it possibly be? The Day that the Mayor read the Proclamation, they cried aloud, *The Church! The Church!* and *Down with the Meetings!* For why not? Why are we to suppose that they will stop where they first began? Rather are they not in the high Road to destroy and lay waste all that comes in their Way; even Magistracy itself? For if they regard not the *King's* Authority, but are disobedient to him; how is it to be supposed, that being encouraged to disobey their *Sovereign* himself, they should regard inferior Governors? Are they not by these Means training up for *Rebellion*? Is it not plain that it is, and must be so? Let such as these Things belong to, look to it; how they will answer it to GOD, their own Consciences, to their King and Country, for encouraging such lawless Outrages against his Majesty's peaceable Subjects.

By the latest Accounts of all ^a we are informed, That the Mob rage with unheard of Cruelties; forcing open Houses, and maiming of Men, Women and Children: That a Woman, big with Child, was just dead with the Kicks and Bruises she receiv'd; and that between Twelve and One o'Clock in the Morning, certain of them broke open an House, and dragg'd out a young Woman into the Street, where they forcibly lay with her, one

^a Whitehall Evening-Post, of Saturday April 18.

one after another. Afterwards she was carried Home senseless, and with little Hopes of Recovery.

AND is *this* the Nation that abhors Persecution, and will suffer no Oppression for *Conscience* Sake! Is *this* the End and Result of the Protestants Outcry against *Popery*! Is *this* the Church of *England* that exclaims against *Rome*, and *France* for shedding of innocent Blood! Surely we may every Day expect that they, in Turn, will expostulate with *us*, and that even *Popish* Countries may grow alarm'd at what is done in *Great Britain*! For, verily (all Circumstances considered) *They* never came up to what *we* do. If *They* persecute, still they do but what is agreeable to their Principles: But *we* act *contrary* to ours. *They* persecute them that differ from them: But *we* rise up against them that are of our own *Party*. *They* persecute all alike that dissent from them: But *we* disturb neither *Jew*, *Turk*, *Infidel*, nor *Heretick*; but only such as are the best and most steady *Adherers* to our own *Establishment*. And let us make the best Defence that we can, it will not be an easy Matter to shew any Thing amongst *them* to exceed what has been done in our own Nation, for these twelve or fourteen Years past. It is easy to say that only the Church of *Rome* is cruel and bloody, and that the Church of *England* is mild and gentle: But where is the *Proof* of it? That the Clergy of *Spain* and *Portugal* have not their Hands tied up from being able to ruin and destroy as *ours* have, we all know: But that *their* Clergy have shewn themselves more forward to persecute *Hereticks* than the Clergy of *England* and *Ireland* have been to persecute the *Methodists*, waits to be made appear. When ever *they* persecute it is by Law and Authority; but what *we* of the Church of *England* do, is contrary to Law, and

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contrary to the exprefs Declaration of the King we live under.

POSSIBLY it will be ask'd, How it can be, that when Magistrates execute their Office, that in any one Part of Great Britain there are such lawless Proceedings against innocent People? I answer, It is because the Magistrates *do not* execute their Office; therefore it is that these lawless Proceedings, these Defiances of the King's Authority are, as daily Experiences proves them to be. In many Places the Magistrates are the immediate *Promoters* and *Encouragers* of these Outrages. In *Norwich* it was not so. They that should have put a *Stop* to these Acts of Violence and Injustice, did only *blame* such as having left off their Drunkenness and Debauchery, did now assemble together in a religious Manner, between the Hours of Business, ⁱ instead

ⁱ It is generally reported that the Preaching of the Methodists wholly takes Men from their Work, and that as soon as any one hears *them* he ceases to be industrious: But in Truth it is just the Reverse. Thro' *Them* many an idle Man is become diligent; as well as that many a dishonest Man has been made faithful. The Hours of their Preaching are either *before* or *after* the Hours of Business. Not one half the Time is spent in their Meetings together that was common for most of themselves, as well as others, to waste away in idle Diversions, going to Ale-Houses; or in doing nothing at all. There are several Places where Societies have been formed, and yet these, tho' all united in Love, are not in Connexion with the whole Body; so as to be govern'd by the establish'd Rules of the rest. It is so at *Norwich*. Certain good Men, out of tender Regard to the Souls of others, have preached there, and from Time to Time given such Directions as the Necessity of Things required. If the Violence of an unrestrain'd Mob made it needful for them; at Times, to meet together at the busy Hours of the Day, contrary to their usual Method, it is unreasonable to say that they take Men from their Occupations: Nor if any one single Society should do amiss, in this or in any Thing else, is it to be charg'd upon the whole *Body*, any more then the Mobbing that has been suffer'd and encourag'd at *Norwich*, is to be charg'd upon those Cities where the Magistrates obey the King's Orders, and where Peace and a good Government is maintain'd?

NEITHER is it any more true that Families are ruin'd by the Collections that are made amongst them. Where there is no House built,

stead of spending the Time in idle Diversions; or in still greater Wickedness. There were certain indeed who were of Opinion that the Fault lay (not in the *Breakers* of the King's Peace, but) in such as they were tearing to Pieces. The Preachers, that by the Grace of GOD had caus'd so great a Reformation, were charg'd to leave the City, and the whole Mischief that might follow, if they did not, was laid, (not upon the Hell-fire Club, but) upon *them*, and such as thro' them were *turn'd from the Power of Satan unto GOD*. Oh, amazing in the Ears of all but a Protestant People! *Other Nations* know of no such Thing. They that lay'd wait for Blood were taken Notice of only so far as to save *Appearances*; or to restrain them from going too far. Two or Three of these were indeed sent to Prison; but so little *Severity* did they suppose they were in *Danger* of, that the next Day certain of them arose in a fresh Tumult, and pull'd down Part of the Preaching-House, and broke open another. A *Lawyer* of the City visited them that were sent to Jail, order'd them the best Beds

built, or hir'd for them to meet in; nor any other Expences of the like Nature, they make no Collections at all. And where Collections are made, they never yet amounted to so much as would keep the several Societies out of *Debt*. The Life of an itinerant Methodist-Preacher is not so easy as that of a common *Day-Labourer*. His Toil, Difficulties, and Hardships are far greater; nor does he get the *one half*, or the *one quarter* so much for himself as the lowest Handicraft. So far are they from begging of their Hearers, by what they take from them. The very Raisers of these Reports *know* that the Collections that are made amongst them are not the *one tenth* Part of what many of their Subscribers formerly spent in Vanity, and Extravagance, and that their Preaching does not only tend to make the Sabbath-breaker go to Church, but that by Means thereof *Industry* and *Frugality* has been much advanc'd in this Kingdom. *Righteousness exalteth a Nation*: (Prov. xiv.) But *a fruitful Land maketh He barren for the Wickedness of them that dwell therein*. (Ps. cvi.) It is *Sin* that hath ruin'd our own Nation, as well as other flourishing Kingdoms: But since the Foundation of the World, no Instance can be given that any People ever perished by being *over good*.

Beds in the Prison, and supply'd their Wives with Money 'till they were admitted to Bail and set at Liberty. Also, a *Counsellor* at Law gave Instructions to the Populace how to annoy the *Methodists* so as not to endanger their own Lives; or expose themselves to any great Degree of Harm.

WE, in this Nation, live under the Government of a good King, a tender Father of his People, who has always shewn Kindness and Goodwill to his Subjects, has testified his Desire that every one should live unmolested, and expressed his Displeasure against those that have dared to foment Disturbances and break the Peace. Yet his Laws are broken by such as are obliged by their Oath to God, and their Duty to their Sovereign, to execute them, and they themselves violate that Peace, in Defiance of Royal Authority, which they are sworn to maintain, and do encourage others so to do. This is too notorious to be denied. And to speak the plain Truth, one great Cause of this horrid Treatment the *Methodists* meet with at *Norwich*, is because of their hearty Attachment to the present Royal Family, of the *House of Hanover*, and that thro' them many that were *disaffected* became loyal Subjects, whilst *They* go about Day and Night, crying, "*The Church, The Church; King James, no Law;*" and publickly curse *King George*.

AFTER the last Riot there came out an *Address to the Protestant Dissenters of the established Congregations in Norwich*, wherein the *Methodists* are treated with no less Contempt and Abhorrence by the Author of it, than with Cruelty and Violence by the Mob. The Person that writes either in his own Name, or else in that of the *Body* to which he belongs, does disown and abandon these poor persecuted People, and heartily gives them over to whatever Ruin and Destruction their

their Enemies are pleased to bring upon them. But, forgiving this wrong Spirit in him, and praying that it may not be imputed to him, I beg Leave to reply to what he has said.

S I R,

THE first Thing that presents itself in your Letter is a Complaint, that “these pernicious People called *Methodists*, should assert that you [of the Dissenting Congregations,] have agreed to support them.” For a Man that is appointed to be a LORD and RULER to talk of *countenancing* and *protecting* others, may be suitable to his Place; but for one that has no other Screen to protect him from being persecuted by the Church of England himself, than an *Act of Toleration*; for *Him* to speak thus, and that to the very Persons, who (in a constitutional Sense) are his Superiors, must be acknowledged to be a very high Degree of unbecoming Behaviour.

You “are sincerely concerned that Gentlemen of all Denominations attribute the Return of this Disturber of publick Peace, (I presume you mean the Preacher, that God was pleased to bless to the converting so many hardened Sinners from a wicked Course, to a thorough Reformation of Life) that they should attribute *this* to the unaccountable Conduct of two or three of your Brethren, and the inexcusable Partiality of one in an exalted Station.” O, Sir! When your pious Forefathers were persecuted by the Church of England, when innocent Men were sent to County Jails, for Praying and Singing of Psalms in their own Houses; then if one or two Persons (of an *unaccountable Conduct and inexcusable Partiality*, as you call it) should have behaved like Men worthy of their Christian Profession, and any one had shewn the same Resentment to them for it, would not you

you have said, "Father, forgive them?" So prayed the Christians of old for them that spitefully used them; and so pray we for you.

You conclude with adding, "We have long lived in Peace and Quiet, and in a good Understanding with the Members of the established Church; therefore I hope that our Brethren will not, for the future, on any Account, in the most distant Manner, encourage, or defend *Enthusiastical, Methodistical* Preaching." God give you Repentance for this Sin! Can you, indeed, desire that none in the *most distant Manner*, nor on any *Account*, should help, succour or defend innocent Men, whose only Crime is to have left off their Sins, and are now suffering Reproach for a good Conscience? When you see them hungry, will you not feed them? When thirsty, will you not give them a Cup of cold Water in the Name of a Disciple? *Forasmuch as ye did it not to the least of these his Brethren, ye did it not to Christ Himself.* (Matt. xxv.) *He that loveth not his Brother abideth in Death; and he that hateth his Brother is a Murderer.* (1 John iii. 14, 15.) If you have long lived in Peace with the Church of England yourselves, how great must be your Sin! Because you have rested from Sorrow, is it therefore that you wish Evil to others?

O, Sir! There was a Time when you did not live in such good Understanding with the Church of England: On the contrary, when the most devout and holy in the Nation were imprisoned and banish'd; yea, were even *refused* Exile and Transportation, (a Favour which is granted to many a Felon, and what the *Heathen Persecutors* did not refuse the Christians.) How then can you forget the Goodness of God in his Deliverance, and how can you forgive yourself for these Things?

THAT you should pique yourself, that Persecutions are over with you, and that you have a good Understanding (as you term it) with others, is a grievous Hearing; since the Mouth of *Christ* has pronounced a *Woe*, when all Men speak well of us, as their Fathers did of the false Prophets; and declared them to be blessed that are hated of Men, separated from their Company, reproached, and their Name cast out as evil. (Luke vi.) Know ye not that the Friendship of the World is Enmity with GOD? Whosoever therefore will be a Friend of the World is the Enemy of GOD. (James iv. 4.) All that will live godly in *Christ Jesus* shall suffer Persecution. (2 Tim. iii. 14.) This Persecution your Forefathers, the pious Puritans, suffered from our Church, for the Sake of a good Conscience, which they esteem'd better than Life itself: And the Day of *Christ* will manifest whether they will have Reason to repent that they were counted worthy to suffer for his Sake; or you have Cause to rejoice that you have this good Understanding with the Church of England.

IT is too apparent, that our Brethren the Dissenters, of all Denominations, as well as our own national Church, have at present left their first Love: Therefore it is that every Sect in our Land may boast of the same good Understanding with the Church of England. Whilst we are lukewarm, and can conform to the World, Men will speak well of us, and the World and we shall never fall out: But as sure as ever the Spirit of *Christ* is in us, and we are become like to Him, and do as He did, (if the Bible be true) the World will hate and persecute us. An Act of Toleration will screen us from legal Penalties, which the Church of England would otherwise inflict upon such as should dissent from her; yet after all, Men will still hate the Godly, laugh them to Scorn, separate

rate them from their Company, and cast out their Name as evil. *He that was born after the Flesh, persecuted him that was born after the Spirit, even so it is now.* (Gal. iv. 29.)

MAY the merciful and good GOD forgive every poor blind Zealot, every misguided and blood-thirsty Man, all that encourage them, and all that wish Prosperity to them! May Christ Jesus convert them all from Hardness of Heart and Contempt of his holy Word and Commandments, before they have filled up the Measure of their Sin, by Persecution, and brought the Guilt of innocent Blood upon their own Heads! May that meek Lamb of GOD, whom they blaspheme, take away their Sin with the Merit of that Blood they have counted an unholy Thing! (Heb. x.) And, O may that Jesus, who once was crown'd with Thorns and crucified, make Intercession for what they have done, and cry for them also, "*Father forgive them, for they know not what they do!*" AMEN.



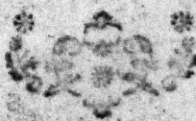
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